

have a mind unless the whips of ignorance lash you with its throngs.

First of all, we have got to realize that the words free will and determinism are words trying to identify active qualities in living and nothing else, especially not finite principles of camps.

It is the illusory differences according to his development which create the varied perspectives, the exclusive separations in his consciousness that sets it up as praxis and thus the obvious rivalry and logic-contending due to incorrectly-established and taken for granted concepts which exists and is only comprehensible to the finite mind and so staunchly defended as the whole truth.

As long as man remains ignorant, he must remain ignorant of free will. And to blindly believe, whether in free will or in determinism is of the stuff of illusion.



It is but to sign one's death war rant to call the underlying necessity which produced a particular character by the term fate or to attribute it to the workings of a machancial universe out of which arises a consciousness determined by its origin. Not otherwise is it to refer without experience to the unrolling of the will of a supernatural personality in the assumption that what we do is the resultant of necessity extenting itself through a chain of inalterable causes.

Instead, let us consider how a free act may be produced, a novel permutation of behavior which, though not divorced from the past, yet ~~is not~~ continuous, there being no separation between yesterday, today, and tomorrow - is yet clearly distinguishable from it.

Suppose I, as an instructor, were to be sharply reprimanded by a superior, for giving a passing grade to a pupil of failing accomplishments. Let us further suppose that ~~following~~ this accusation of irresponsibility, it were ~~further~~ made clear that henceforth I was to hold so-called help classes regularly at the close of the school day. In that case, even though I were successful in justifying my act to myself, I would, providing I did not disobey, nevertheless display a new behavior. In this instance, it is of course granted, that free will did not enter but were a series of such events and repercussions to occur, <sup>and even</sup> were I again and again to successfully exculpate myself of blame, in time there might gradually be revealed to myself a new way of responsibly conducting myself towards my students and to myself which, voluntarily accepted, would constitute the beginnings of free will in myself.

This should not be interpreted to imply that only severe reproof



is required for the individual to grow out of the ways of lethargy for even the lessons of acute suffering often fail to be comprehended so that again and again we are faced by contingencies similar to those already experienced where we respond in no very different manner.

In other words, we do not need to grow through suffering. Thus, let us suppose that the opportunity is presented me to observe another instructor who has a finer, more responsible approach to teaching than is at my command. At first I am merely curious but soon I am intrigued at the example before me of responsibility in relation to the irresponsible but potentially responsible child and that in time, I determine to do likewise. With my first decision in this direction comes an act, novel in relation to prior manifestations of myself in the classroom which leads another and still another in my life in a definite linkage of cause and effect. But for all this, of course, there was required a receptivity keen enough to devote itself to attempt learn from from another and then from itself - there was required a making ready of the consciousness which, it would seem, few would willingly undergo. It would therefore seem that there is motive strong enough to make us grow except blows.

If man will not make the attempt to grow by himself, then he will be beaten into it in the absence of teachers who are more than salaried masters of a technique they do not really understand. That is, personal vanity and narrow egotism in one's self or in one's instructors must always interfere with growth, preventing the human being from taking the path of self-knowledge focus not only upon what he, himself, suffers, but upon the sufferings he inflicts upon others.



Indeed, there is grave danger when we focus upon our sufferings in usual fashion for to feel that we suffer, to say that we suffer, and to repeat to ourselves and to others that we suffer is to create an obsession which, in turn, leads us only to seek escape from our sufferings but never to ferret out their precipitating cause or causes. Thus, one who is lonely will say to himself "I am lonely-" and this he will repeat until the opportunity to escape presents itself when he will indulge himself, in accordance with his training, tendencies, and past and present environments, in such diversions as the cinema, sport, books, in sexual adventure, travel, and so forth, each of which he experiences only to discover, when he has momentarily satisfied himself, that is, filled the void within, that the stuffing has blown away and that he is as he was before. Then, he may continue futilely, ever failing to assuage his loneliness because of thoughtlessness while engaged in these and other escapist pursuits.

Now were he instead to squarely confront the fact of his loneliness, to evaluate its strength in him, to study the subtlety of its effects upon him, to view it, not as victim but as witness, he might be able to deal constructively with the problem through coming closer to the understanding of the role of loneliness, as of any suffering, in his life.

Concerning the deeper meaning of suffering, no man can be made immune to it but it is possible and by all means desirable to learn how to bear and not be broken by it. Suffering is the indication that we have done or are doing that which is evil. Evil is only ignorance; it is the lesser good which impels us to choose another path than the one we would have taken had we become better acquainted with ourselves. Yet temporary



defeat is no less than temporary victory for the meaning of ~~both~~ depends ultimately upon what we do with them. In this light, our searching, strivings, seekings, are seen as our reachings out for learning. Mistakes, here, are not signs of an unsuccessful life, it being rather our bandy ~~and~~ ~~which~~ which make for failure in not eradicating the ever-flourishing miseries of living.

However, it is these which eventually cause some to come to the teacher when the solutions they find for their problems no longer satisfy - when there is some inkling that "fate" is not responsible for the state of their lives - when they understand that their fate was not determined at the moment of parental copulation. After going to many pretenders, they come to the teacher, to he who can explain to them something of the plot and meaning of their self-created destinies and who can teach them of man's most priceless heritage, the possibility of becoming his own teacher through philosophy which far from being blind acceptance of the inevitable, is rather the shaping of the inevitable through wisdom. In this wisdom lies free will, the gift of God to man, by God being meant the will to attain perfection innate in ~~each~~ which we can only realize to the degree that we perfect ourselves. So that only he who is god-like can ask: Is there a God?- and he no longer asks.